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ABSTRACT

Six value education methodologies for use on the secondary level are described and recommendations for implementing values/moral/civic education are presented. The first and second sections describe Lawrence Kohlberg's six-stage moral development approach to value education. The use of moral dilemma discussions to develop moral reasoning is examined and a democratic educational program in use at a large, urban high school in Cambridge, Massachusetts is described. Section three focuses on a method termed deliberate psychological education which combines changing the social role of the student by providing opportunities for new kinds of social interactions, developing personal skills, and reflecting on new experiences. Section four provides insigh into a reflective, ultimate life goals approach through description of a mini-course on value theory. Values analysis is considered in section five through presentation of the steps which should be taken in considering a value issue before reaching a decision. The most widely practiced approach to value education is described in section six, followed in section seven by a discussion of action learning as exemplified by the activities of Ralph Nadar. The six steps in the action learning approach, including awareness, understanding, and implementing strategies, are listed and a sample action learning project is included. A list of references concludes the document. (Author/DB)

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AN INTEGRATED APPROACH TO MORAL, VALUE, AND CIVIC EDUCATION WITH ADOLESCENTS

An Analysis of Current Theory and Practice and Recommendations for Program Implementation

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submitted to

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1. THE CASE FOR MORAL EDUCATION IN THE SCHOOLS

Consider the following statements, identifying, if you can, the source of each:

> I carried out my orders.
>
> I believed he had the authority to do it.
>
> Where would we have been if everyone had thought things out in those days?
>
> I was there to follow orders, not to think.

The first and third statements were made by Adolf Eichmann at his trial for war crimes in Nazi Germany; the second and fourth statements were made by Watergate defendants before the U.S. Senate Committee on Presidential Campaign activities.

Convincing people that moral or value education deserves a high place on the public school agenda is no longer an uphill battle. American advocates of moral education are surrounded by an embarrassment of supportive evidence. Fresh scandals break with numbing regularity, until the list grows almost too long to remember: Watergate, international sabotage by the CIA, domestic spying by the FBI, assorted corruption in Congress, routine bribery in big business, widespread fraud in Medicare, another rash of cheating at a military academy, reports of pre-med students destroying each other's lab work, steady increases in almost every category of crime.

The public schools, faithful to their role as microcosm of society, have reflected the moral malaise at large. For the last six years, the Gallup Poll of Attitudes toward Education has named discipline as the number one problem of the schools. Such a verdict is not merely the complaint of teachers or parents who want their kids to sit still and be quiet; an even higher percentage of high school juniors and seniors, tired of theft, classroom disruption, gang beatings, and shake-downs in the washrooms, ranked discipline as the most serious problem facing their schools. Testimony to the U.S. Senate Subcommittee on Violence and Vandalism in the Schools (Today's Child, 1975) suggests the dimensions of the problem:

* The cost of vandalism, arson, and theft in America's public schools is now estimated at 500 million dollars each year, a sum comparable to the entire national annual expenditure for textbooks.

* There were 100 murders in American schools during a three-year period in the 1970's; approximately 70,000 teachers are attacked each year during the course of their work, and hundreds of thousands of students are assaulted every year.

* Students in some schools are operating flourishing narcotics, prostitution and extortion rings.

All things considered, it is not surprising that two-thirds of Americans recently told the Gallup Poll that they believe people no longer "lead as honest and moral lives as they used to" (New York Times, April 18, 1976). An even larger majority, 79% of all respondents and fully 84% of parents with school-age children, endorsed "instruction in the schools that would deal with morals and moral behavior."

That seeming consensus, however, masks a potentially divisive question: What kind of "moral instruction" should the schools perform? What should be its goals and how should it be carried out?

A variety of approaches currently contend for the allegiance of moral educators. Superka's excellent Values Education Sourcebook* (1976) analyzes and compares several of these approaches and is must reading for anyone who is considering making a serious effort in this area. My intent here is to present six different value education methodologies that I think have something important to offer to secondary education. Taken together, they constitute an integrated, comprehensive approach commensurate with the challenge of supporting the adolescent's growth toward maturity. I will also indicate how the groundwork for adolescent value education can be laid in the elementary school, and how the total school environment can -- and must -- be structured to undergird rather than undercut what is happening in the classroom. And I'll suggest what steps you might take if you wish to launch a program for value education in your schools.

2.0. KOHLBERG'S MORAL DEVELOPMENT APPROACH

How do people reason about moral issues? How do they decide whether Nixon should have been pardoned, whether capital punishment is ever justified, whether it's right to get an abortion, whether it's okay to cheat on a test?

The psychologist most concerned with questions like these is Harvard's Lawrence Kohlberg. For the last two decades, Kohlberg has interviewed the same 50 individuals, first studied as children and young adolescents, in an effort to chart the changes in moral reasoning that occur as people grow toward adulthood. On the basis of his 20 years of longitudinal research, Kohlberg has defined a sequence of stages of moral reasoning that provides the basis for the "moral development" approach to value education.

Each stage of reasoning constitutes a kind of moral philosophy or moral world view. The central assumption, awareness, and moral motive for each of Kohlberg's six stages are presented in Table 1.

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* "Moral," "value," and "civic" education refer to overlapping but not identical realms. "Moral education," for example, deals with personal morality as well as civic responsibilities. "Values education" deals with personal values such as life goals as well as with moral issues.

TABLE 1: Kohlberg's DEVELOPMENTAL STAGES OF MORAL REASONING

POSTCONVENTIONAL STAGES (Concern for fidelity to self-chosen moral principles)

Stages 5 and 6

Motivator: Internal commitment to principles of "conscience": respect for the rights, life, and dignity of all persons.
Awareness: Moral/social rules are social contracts, arrived at through reconciliation of differing viewpoints, open to change.
Assumption: Moral principles have universal validity, though specific values vary; law derives from morality, not vice versa.

CONVENTIONAL STAGES (Concern for meeting external social expectations)

Stage 4

Motivator: Sense of duty or obligation to live up to socially defined role and maintain existing social order.
Awareness: There is a larger social "system" that regulates the behavior of individuals within it.
Assumption: Authority or the social order is the source of morality.

Stage 3

Motivator: Desire for social approval by living up to good boy/good girl stereotype, meeting expectations of others.
Awareness: Need to consider intentions and feelings of others; cooperation means ideal reciprocity (GOLDEN RULE).
Assumption: Good behavior = social conformity.

PRECONVENTIONAL STAGES (Concern for external concrete consequences to self)

Stage 2

Motivator: Self-interest, what's-in-it-for-me; do "what's natural."
Awareness: Human relations are governed by concrete reciprocity: let's make a deal, "you scratch my back, I'll scratch yours."
Assumption: Have to look out for self; you're obligated only to those who help you; each person has own needs and viewpoint.

Stage 1

Motivator: Fear of getting caught, desire to avoid punishment by authority.
Awareness: There are rules and consequences of breaking them.
Assumption: Might makes right; what's rewarded by those in power is "good," what's punished is "bad."

(Figure by T. Lickona)

The six stages are perhaps best illustrated by successive views of justice, the central issue in Kohlberg's concept of morality. He holds that a person's view of justice permeates his approach to solving all moral conflicts and defining human rights and obligations. The concern for justice, like thinking about other moral issues, is giving a new and wider definition at each higher stage. At Stage 1, the conception of justice is a primitive "mechanical equivalence," an eye for an eye and a tooth for a tooth. At Stage 2, when the individual becomes conscious that he and others have different viewpoints and interests of which they are mutually aware, fairness takes on a positive dimension -- you help me and I'll help you, let's make a deal. At Stage 3, justice becomes ideal reciprocity, being a "nice guy," putting yourself in the other person's shoes regardless of what's in it for you.

At Stage 4, the relatively simple morality of interpersonal reciprocity is broadened: the person now thinks that getting along in a complex society and the just distribution of rights and duties require a social system of roles, authority, and law. At Stage 5 comes the recognition that the social-legal order does not dispense rights to individuals but exists by social contract between the governors and the governed to protect the inalienable rights of all and to settle conflict by democratic process (the heart of the morality of the American Constitution) (Kohlberg, 1975). Ideal justice, at Stage 6, is based on universal ethical principles: the equality of human rights and respect for the dignity of all human beings as individual persons. Stage 6 sees people everywhere as accountable to these moral principles, even if group norms (as in Watergate) or law (as in Nazi Germany) do not support these principles. Kohlberg frequently cites Martin Luther King as a model of the individual committed to Stage 6 justice.

To date, the findings on the moral Stages from Kohlberg's longitudinal research, as well as from extensive cross-cultural and experimental studies, have been these:

1. The order of the stages appears to be the same for all persons, regardless of social class or culture (though some people think all the evidence isn't in on this score); what varies widely is how quickly and how far people move through the stage sequence.

2. Stages can't be skipped, since one builds on another.

3. The full development of a new moral stage is a very gradual process, taking several years; a stage can't be directly instilled but must be constructed by the individual as he negotiates his way through his interpersonal world.

3. Although an individual's stage of moral reasoning is not the only factor influencing the way he actually behaves in a real moral situation, reasoning does play an important role: persons at higher stages, for example, are more likely to honor a commitment, less likely to cheat, more likely to intervene to help

another in an emergency.

4. Experience that provides opportunities for what Kohlberg calls "role-taking" -- taking the viewpoints of others, puting yourself in their shoes -- fosters development through the stages. In the home, for example, parents who include their children in family discussions and decision-making (an opportunity for family members to take each other's point of view) have children who are more advanced in their moral reasoning than parents who do not provide such opportunities.

5. Stages 1 and 2 dominate in the primary school years, and in many individuals persist long beyond that. (Most people show a mix of stages even in adulthood.) Stage 3 gains ground during the upper elementary years and typically remains the major orientation through the end of high school. Some adolescents move on to a Stage 4 understanding of what's needed to make a society work. Perhaps the most sobering finding of Kohlberg's research is that presently only one in four Americans moves beyond Stage 4 in late adolescence or adulthood to Stage 5, the level of moral reasoning underlying the Bill of Rights and democratic institutions. Therein lies a challenge for moral educators.

For Kohlberg, the primary objective of moral education is moral development: stimulating students to (1) develop higher stages of moral reasoning, and (2) apply their highest available stage to a wide range of moral problems. How can this be done?

2.1. Using Moral Dilemma Discussions to Develop Moral Reasoning

People develop higher stages of moral thinking, Kohlberg maintains, when they experience conflict or uncertainty in trying to solve a problem at their present level of thinking, and when they are exposed to reasoning one stage above their own. A way to create both of these conditions is to involve a class (which almost always includes students at different stages) in discussing a moral dilemma. For example:

Sharon's Dilemma

Sharon and her best friend Jill, walked into a department store to shop. As they broused, Jill saw a sweater she really liked and told Sharon she wanted to try the sweater on. While Jill went to the dressing room, Sharon continued to shop.

Soon Jill came out of the dressing room wearing her coat. She caught Sharon's attention with her eyes and glanced

down at the sweater under her coat. Without a word, Jill turned and walked out of the store.

Moments later the store security officer , sales clerk, and the store manager approached Sharon. "That's her, that's one of the girls. Check her bags," blurted the clerk. The security officer said he had the right to check bags, and Sharon handed them over. "No sweater in here," he told the manager. "Then I know the other girl has it," the clerk said. "I saw them just as plain as anything. They were together on this." The security officer then asked the manager if he wanted to follow through on the case. "Absolutely," he insisted. "Shoplifting is getting to be a major expense in running a store like this. I can't let shoplifters off the hook and expect to run a successful business."

The security officer turned to Sharon. "What's the name of the girl you were with?" he asked. Sharon looked up at him silently. "Come on now, come clean," said the security officer. "If you don't tell us, you can be charged with the crime or with aiding the person who committed the crime."

Question: Should Sharon tell Jill's name to the security officer? Why, or why not?

The following (Beyer, 1976) is an excerpt from an actual eighth-grade discussion of Sharon's dilemma:

George: Jill could say "I don't even know her. I just walked in the store off the street, and I don't even know where she lives. I just met her."

Teacher: So what she ought to do is lie for a friend. Right?

George: Yah.

Teacher: What is going to happen to all of us if everyone lies whenever they feel like it, whenever it suits their convenience? What kind of life are you going to have? Peter.

Peter: If everyone goes around shoplifting, if someone goes and steals a whole bunch of things from somebody's store, then you go back to your store and see everything from your store missing, do you know what kind of life that would be? Everybody would just be walking

around stealing everybody else's stuff.

Teacher: Mary Lu, do you want to comment about what he said?

Mary Lu: Yah, but everybody doesn't steal and everybody wouldn't and the thing is that the storeowner probably has a large enough margin of profit anyway to cover some few ripoffs he might have.

George: But the store can't exist if everybody is stealing, there are so many people, and it is getting worse and worse every day. It said in the story, they can't afford to stay.

Mary Lu: I'm not sure I believe the storeowner.

Roland: I am saying so what? It is like stealing from the rich and giving to the poor. It just doesn't work, you know.

Teacher: Why doesn't it work, Roland?

Roland: Because it is exactly what Dan said. Mary Lu can say everybody does not do it, but the only thing that holds it together is the government, and you don't have government if everybody does not follow the rules.

(After more discussion, the teacher utilized reports from small groups which had developed reasons why Sharon should or should not tell and had written them on the chalkboard.)

Teacher: Let's look over on the board for a minute where the chairpersons from the small groups wrote the best reasons the groups could think of for giving Jill's name and for not giving it. The first reason the "should not's" gave was friendship. Will you explain what you mean by friendship?

Irene: Friendship is like a person matters more than a rule and that you have someone's friendship. The rules are upstanding when you need them; they are there. But the thing is you are going to go by them most of the time. But you've got a friend, and I at least would value a lot higher a friend and somebody who I could talk to, a lot higher than a sweater, than something material. There is absolutely no comparison between emotions and material things.

Teacher: I think you have explained what you mean by friendship very well. Let's get the other group to explain "Thou shalt not steal." Perry?

Perry: Well, you shouldn't steal. I said it once before; it is just not fair if everybody steals; you can't live if everybody is stealing.

Teacher: Perry, what about the whole matter of those two reasons. "Thou shalt not steal" is one reason, but your friendship is another one. Which is more important to you?

Perry: I say that if you steal and you don't tell on your friend, you will probably keep your crummy friend who left you in the store and is really a liar and all that, but even if you lose your friend and you tell, somewhere along the line you will get some other friends, because I am sure that one or two people in this world are straight.

The teacher's job in this kind of moral discussion is to foster the honest expression of opinion, probe for reasoning behind opinions, encourage students to comment on and challenge each others' reasoning, and pose questions that focus on relevant moral issues. Research (e.g., Blatt & Kohlberg, 1975; Colby, Kohlberg, Fenton, Speicher-Dubin, & Lieberman, in press) shows that over a period of several months such discussions are effective in stimulating at least a sizable minority of students to increase the amount of reasoning at the next-highest stage. The skill that separates teachers who succeed in producing stage change in students from those who do not turns out to be the ability to ask Socratic questions (e.g., "Why is that important? Could you explain what you mean by that?") that elicit moral reasoning.

Galbraith and Jones (1976) have provided a valuable, step-by-step teachers' guide to conducting moral dilemma discussions. Formats vary, but usually include a combination of whole-group and small-group discussion with individual students privately taking positions on the dilemma both before and after interacting with others. Moral dilemmas are available on almost every imaginable topic (war, pacifism, voting, business practices, ecology, slavery, bussing, women's rights, parent-child relations, relations between the sexes, friendship, property rights, abortion, politics, and censorship, among others -- see, for example, a sourcebook by Blatt, Colby, and Speicher-Dubin, 1974), and in many curriculum areas (e.g., Afro/Asian culture studies, European culture studies, American history, and English -- see Jones, 1976)

Tom Jones' "Values Education Project for Responsible Citizenship and Decision-Making," now operating in Rochester, New York, secondary and elementary schools, is a good example of a program that uses the dilemma discussion as its central strategy. Jones says that he and project teachers have come to the conclusion that it's important not only for teachers to learn the skills of leading a moral discussion but also for students to learn the skills needed to participate in one. To that end, the project is testing out a procedure whereby students can "discuss their discussion" -- pinpointing ways they can improve the quality of their moral debate. Jones expects eventually to develop procedures for teaching students discussion skills like listening, expressing a point of view, and paraphasing and responding to the comment of another. Students who develop competencies like these would clearly be gaining something that would serve them well in a broad range of life situations, not only those involving moral issues.

Even if students are taught the skills needed for a good moral discussion, however, other problems with the dilemma approach remain. For one thing, bombarding students with a steady stream of moral dilemmas will make them wish they'd never see another one. Moreover, hypothetical dilemmas, even ones that seem easy to identify with, sometimes just fail to grab hold. A colleague and I recently sat in on a 9th-grade English-class discussion of a dilemma drawn from a true short story about a 15-year-old boy who nearly fell to his death when he was forced by a gang of teenagers to climb out on a pipe laid from the roof of one building to another. The dilemma: Should he go to the police or keep quiet? Though all the students seem gripped by the story as the teacher read it, most failed to take it seriously in the disappointingly shallow discussion that followed. In talking with the teacher afterwards, we wondered whether these students wouldn't dig deeper into a real dilemma from their own lives, perhaps something having to do with school policy. In fact, the teacher said, one of his liveliest moral debates had occurred recently between smokers and non-smokers over whether school funds should be used to construct a sheltered outdoor smoking area.

The insight that the quality of moral thought may be better when the issues up for discussion are real-life concerns has been one of several factors underlying the development of a farther-reaching, more experiential application of Kohlberg's moral development theory: namely, the creation of "the just community school."

2.2 DEMOCRACY IN THE SCHOOL AS A METHOD FOR MORAL DEVELOPMENT

In 1932, calling for schools founded on cooperation and mutual respect, Jean Piaget wrote that, "It is unbelievable that at a time when democratic ideas enter into every phase of life, they should have been so little utilized as instruments of education." Forty years later, Kohlberg is sounding the same call:

> The school has a right and the mandate to develop an awareness of justice, of the rights of others, an awareness that is necessary for a citizen in a democracy

> if democracy is to be an effective process. . . While our political institutions are in principle Stage 5 vehicles (for maintaining universal rights through the democratic process), our schools have traditionally been Stage 4 institutions of convention and authority. Today more than ever, democratic schools systematically engaged in civic education are required (1975, pp. 674-675).

Just as the development of the individual (to higher stages) should be the end of education, Kohlberg says, so should democracy be the means of education.

Kohlberg's Center for Moral Education at Harvard is currently testing the effectiveness of participatory democracy as moral and civic education within a large urban high school in Cambridge, Massachusetts. Set up as a school within a school, the "Cluster School" involves seven full or part-time staff and about 70 students, black and white, working class and middle class, former drop-outs and delinquents as well as "model students." The school attempts to make moral education a living matter through five interweaving efforts:

1. A core curriculum in English and social studies that frequently centers on moral discussions, role-taking, communication, and experiences such as visiting and studying the functioning of real-life communities like churches, Alcoholics Anonymous, and prisons

2. Weekly "community meetings" of all students and staff where everyone has one vote and the goal is to reach fair decisions on issues that matter to students (e.g., drugs, stealing, disruptions, grading)

3. Small-group meetings that clarify issues to be raised at the larger community meeting and provide an opportunity for greater personal involvement in moral discussions

4. Weekly advisory or counseling groups, led by a staff member, in which the focus is on providing peer support regarding personal (rather than community) problems

5. A discipline committee, comprised of rotating student represenatives from each advisory group, charged with the responsibility of making decisions (which may be appealed at the community meeting) about a fair way to resolve conflicts involving rule violations.

School democracy on this scale attempts to foster moral growth by enabling students to help create and maintain a just social environment, where day-to-day human relations are characterized by a concern for mutual respect and fairness, and where students' moral reasoning is linked to moral actions that affect their world in important ways. The recommendations that come from discussions

at Cluster School have real consequences: they get implemented as school policy, to be further evaluated in the light of the students' and staff's actual experience.

Formal research evaluation of the Cluster School experiment will compare its students' moral reasoning advances and the students' perceptions of the fairness of the school environment with similar measures of a matched group of students in another school not operated on a just community basis. Elsa Wasserman, Cluster School teacher, guidance counselor, and sometimes director, gives the following descriptive report of results thus far:

> The clearest signs of success in the Cluster School lie in an emerging sense of community and in high morale. Students have assumed increasing responsibility for their own behavior and for the behavior of others. Many students have become competent at participating in community meetings, and a smaller number have learned to lead community meetings skillfully . . . . Friendships have formed among students of widely different backgrounds who might never have had an opportunity to interact in a traditional, tracked high school. The staff has also observed some positive changes in the behavior of students with long histories of difficulty in school. These students say that the changes in their behavior came about mainly because the Cluster School treats them fairly and gives them a forum in which they can protest unfair treatment (Wasserman, 1976, p. 207).

I can say from first-hand observation of Cluster School that there is no dearth of real-life moral problems for students to grapple with, and no difficulty in getting them to engage a moral issue seriously. At the staff meeting I sat in on, the following problem was raised by one of the teachers (call him Dick): a disproportionately large number of students had chosen to be in his "group" that semester. Since meeting all together had proved unwieldy, they had tried to work out ways of splitting up the group, half working with the teacher, for example, while half went to the school library for independent study. That solution failed when Dick's students go thrown out of the library for creating a disturbance there, making the size of this teacher's class an issue for the whole Cluster School community (since the library disturbance had potential of giving Cluster a bad name). The question: What would be a fair way to reduce the size of Dick's group?

On the following morning, each advisory group met with its staff advisor to discuss the problem and formulate a recommendation to be presented at the larger community meeting at noon. In the advisory group I observed, students quickly agreed that trying to decide who were the troublemakers in Dick's group would be practically impossible and would cause a lot of bad feeling even if it could be done. Several students leaned toward drawing straws

as the lesser of the evils. The staff advisor asked how this problem had become a community issue in the first place. One student said he thought the community really had no business dismantling Dick's group if the group could find a way to prevent further disruptions like the library incident.

After all 70 students and staff had assembled in one classroom for the community meeting, each advisory group made its recommendation. Debate began. Most students seemed to favor drawing straws as a way of determining who would have to leave Dick's group. One girl objected strenuously; as a member of Dick's group who had not been involved in the library disturbance, she thought it unfair that she be penalized and that the persons who had been goofing off should be the ones to go. Another student argued that all of Dick's students should be allowed to stay with him, since they had chosen him in the first place because they thought his style of teaching matched their style of learning -- a freedom of choice that the community had agreed upon.

Someone then asked Dick what he felt: Was the group just too big to handle? Were people being fair to him? He in turn asked students why they had really chosen his class. Someone not in Dick's group broke in loudly from across the room and offered his explanation: "I was with you guys last year and all you wanted to do was fool around and talk about basketball and you didn't care nothin' about learning ! That's why I got out." Voices rose, and the meeting moderator jumped in to restore order.

The discussion was still going strong at the end of the regularly scheduled hour and was extended by special vote into the next period so that a decision could be reached. The meeting finally voted to allow Dick's group to stay together provided they come up with a proposal acceptable to the community for how they were going to create a situation conducive to learning and orderly behavior.

It should come as no surprise that running a democratic school like Cluster is hard work. More is demanded of students as well as staff. Teachers I talked to echoed Tom Jones' conclusion from the Rochester experience that many students need training in basic human relations skills in order to participate effectively in discussions of moral problems. Some students, one teacher said, also need to feel better about themselves as persons before they would be ready to be fair in their dealings with others. In short, the "whole student" demanded attention, not just his moral development. That awareness has provided the impetus for a further broadening of the developmental approach to values education, one that marches under the banner of "Deliberate Psychological Education."

3.0 DELIBERATE PSYCHOLOGICAL EDUCATION

Deliberate Psychological Education (DPE) combines three strategies: (1) changing the social role of the student -- providing opportunities for new kinds of social interactions and responsibilities; (2) teaching students the personal skills they need to be effective in these new roles; and (3) guided reflection, through seminar discussion, that analyzes the meaning and larger implications of the students' new experiences. The goal of Diliberate Psychological Education is to support the full psychological development of the student, including value development and the formation of personal identity.

The orginators of DPE have applied their approach with adolescents in a number of ingenious ways. In one high school course (Mosher & Sprinthall, 1971), students learned counseling techniques and listening skills and used these skills with each other to discuss personally meaningful issues in their lives. Not only did they develop these observable interpersonal competencies, but they also showed average gains of about one-third to half a stage in measured moral reasoning -- without any involvement in a formal curriculum for moral thinking. Initially surprised by this outcome, the course instructors reflected that counseling had after all involved the students in two processes that are at the heart of moral stage development: developing a more complex understanding of the principle of justice in resolving conflict in human relationships, and developing the capacity to empathize with or take the role of another.

Something like the same processes appear to have been at work in a half-semester course in "The Psychology of Women" (Erickson, 1975). This course trained its female students in listening and Piaget-style questioning in preparation for doing field interviews of girls and women across the life span. In their interviews they ask questions like, "What is one thing in life that you really value?" and probed for reasons that would enable them to characterize the major motivational and value position of their female subjects. In seminar sessions, the students examined their interview data for complexity of thought and feeling and were able gradually to construct rough stages of female development throughout the life cycle. The seminar was also used to discuss current and historical literature about sexual stereotypes, inequality, and the rights and roles of women -- frequently searching for parallels between the behavior or reasoning of a female figure in literature and the processes they had found in their field interviews of women. Finally, course participants began to make connections between the interviews and the reading and their own emerging life choices and patterns of personal growth.

By the end of the quarter, students involved in this imaginative curriculum had shifted a third of a moral stage, from Kohlberg's Stage 3 (other-directed conformity as a basis for moral judgment) toward Stage 4 (judgment based on general rules, rights, and duties). Moreover, they kept right on developing -- showing an additional gain, equal to the experimental-phase advance, on a follow-up assessment

one year later. Finally, they made significant gains in complexity of thinking about self and others as measured by the Loevinger Sentence Completion Test of ego development (Loevinger & Wessler, 1970).

Programs like the ones just described, in addition to treating moral reasoning development as only one objective embedded in a broader program for personal growth, demonstrate that the readily available high school course can be powerful vehicle for developmental values education. Another notable venture along these same lines (P. Sullivan, 1975) stimulated a half-stage change in moral reasoning in Boston high school students and an advance of one full stage on Loevinger's ego development scale. The catalyst in this case was a course lasting an entire year, with four segments: (1) moral discussions, making heavy use of popular contemporary films (e.g., "The Godfather," "Serpico," "Judgment at Nuremburg," "On the Waterfront") that dramatize ethical dilemmas; (2) training in and application of counseling skills; (3) comparative moral philosophy and developmental psychology; and (4) a two-part moral practicum which involved students in leading moral dilemma discussions among 6th-graders and in setting up a high school Board of Appeals to handle their own discipline problems. The students' new social responsibilities and their sense of having an impact on their social-moral environment, Sullivan observed, stimulated the greatest interest during the course and may have been largely responsible for their substantial developmental change.

4.0 THE REFLECTIVE, ULTIMATE LIFE-GOALS APPROACH TO VALUES EDUCATION

Clive Beck of the Ontario Institute for Studies in Education has developed a strongly philosophical approach to values education that, like the developmental approach, sees reflection as vital to the valuing process and views all students as capable of a significant degree of reflection, even at the lower developmental levels. Beck's approach begins with the observation that almost all people in one way or another pursue certain fundamental values or life goals: survival, happiness, health, friendship, wisdom, fulfillment, freedom, a sense of meaning or purpose in life, and so on. The two most important goals of value education, Beck maintains, are (1) determining what one's values, including one's life goals, should be; and (2) coming to live in accordance with these values.

It's commonly observed that we don't live as if we really value what we say we value. A simple values exercise usually bears this out. Assume you had only six months to live. How would you spend the time? Why would you spend it in those ways -- what values are reflected by your choice? Does your present pattern of living reflect those same values? Why not?

Value education needs to cover a lot of ground, Beck says, if it's going to help students make an informed choice of values by which to live their lives. It's not enough to develop a certain stage of reasoning or a grasp of an abstract moral principle such as "Respect all persons." Students need experience in <u>applying</u>

the process of their reasoning to many different value topics. Here are some of the topics included in a "mini-course" on Value Theory that Beck developed for high school students (Beck, 1971):

1. The purpose of morality
2. The difference between moral and nonmoral values
3. Diversity in moral codes and the problem of objectivity
4. The self and others
5. The tendency to favor an inner group
6. Morality and compromise
7. Stages of moral development
8. Moral character and personality traits
9. Elements in moral decision-making
10. Politics, law, and morality

Discussion of the topic "diversity in moral codes" might begin, for example, by presenting students with the following facts:

* While police usually see the maintenance of public order as a morally valuable end in itself, many students sometimes pursue personal or "idealistic" goals at the expense of public order.

* In some countries suicide is seen as a crime and a sin; in others it is considered to be a supreme act of spirituality or heroism.

* In some communities old people are highly respected and given considerable power; in others they are sent out into the country by themselves to die.

Following examples like these, the teacher poses questions such as:

> Why do people both within our society and around the world have such different moral beliefs? Is it because morality is just a matter of opinion, or because of something else?
>
> Can we ever say that other people are wrong in their moral beliefs or practices? On what grounds?
>
> Can we be mistaken or wrong in our own moral beliefs? Would it make sense to say something like, "I was wrong to think that I should never break a promise?" (Beck, 1972).

The teacher can get students to examine their deepest values or life goals by pressing the question "Why?" Suppose students say that you should keep promises "because people need to be able to trust each other." Why? "Because if they can't trust each other, they won't be able to live together or get along." Why is that important? "Because getting along is necessary for people to be happy." Why is happiness an important value? And so on. Such an activity not only develops students' capacity for moral reflection, Beck says, but may lead them to important discoveries: that the pursuit of one life goal (e.g., material success) tends to get in the way of another that they consider much more important in the long run (e.g., peace of mind), or that one life goal (e.g., helping others) can serve another (e.g., personal happiness).

The experience of Beck and his colleagues in working with Canadian schools has led them to make a strong pitch for using the existing curriculum as a vehicle for doing reflective values education. Their advice is to take the courses that are on the books, sit down, and find the connections between the subject matter and value issues. Teachers who view their dicipline through this kind of a moral lens start to see all kinds of possibilities that never before came into view.

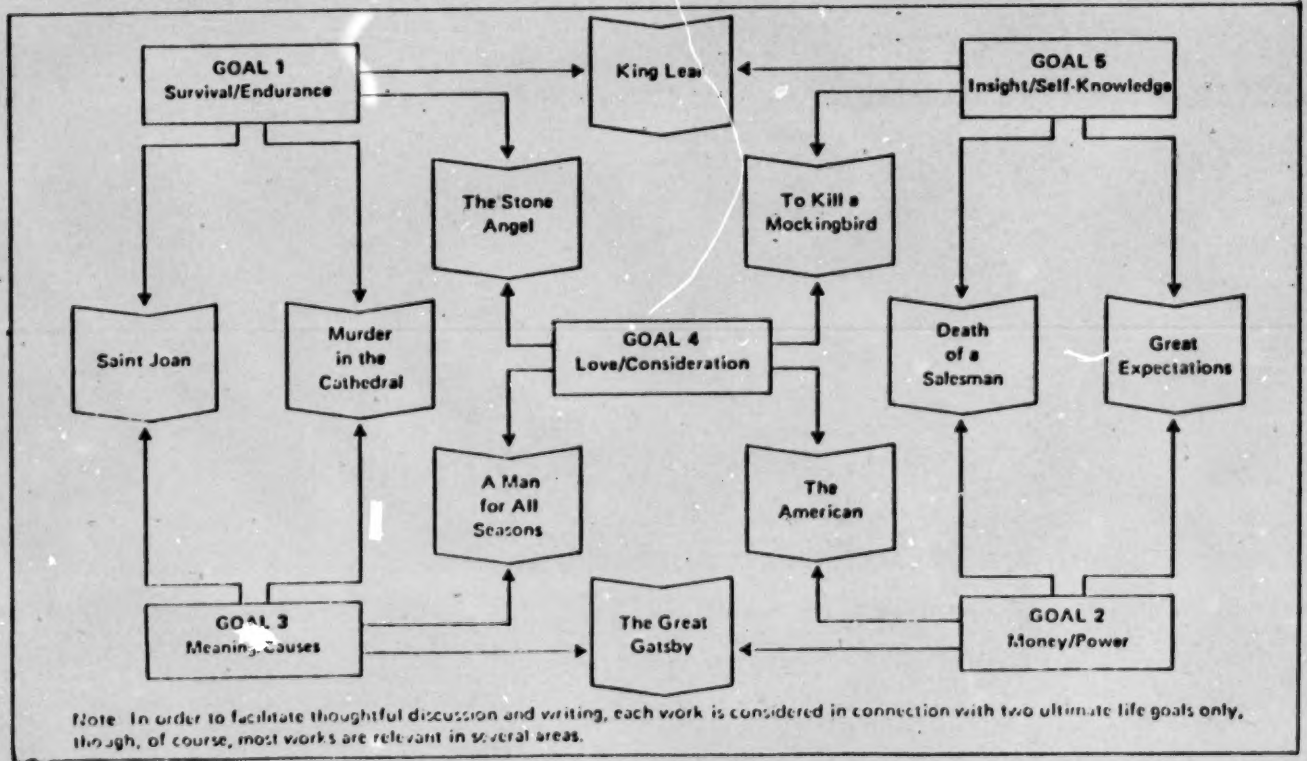
An example of how to do this with a high school literature course is spelled out in the splendid little booklet English and Ethics by Johan Aitken (1976). The author describes a values-focused course that uses five novels -- Great Expectations, The American, The Great Gatsby, To Kill a Mockingbird, and The Stone Angel, as well as five plays -- King Lear, Saint Joan, A Man for All Seasons, Murder in the Cathedral, and Death of a Salesman. Charts 1 and 2 (next page) indicate the points of contact between English and ethics in such a course, Chart 2 identifying some of the life goals that could be examined through the above pieces of literature. "Love and Consideration," for example, are paramount in several works. "In To Kill a Mockingbird, the inner group expands to include those who happen to cross our paths. Atticus does not seek the difficulties he gets into through defending Tom. In A Man for All Seasons, love and consideration of family and friends is an ultimate life goal throughout. More cries desperately, 'May I see my family?'" (Aitken, pp. 24-25, 1976).

The opportunities for developing moral awareness through the existing curriculum are limited, as the saying goes, only by the teacher's imagination. The social studies instructor can discuss the pros and cons of bussing, the biology teacher the conflict between ecological and economic values, the history teacher the wrenching moral dilemmas faced by American presidents. Should Truman have dropped the atomic bomb? Was Lincoln right to violate the Constitution he was sworn to uphold in order to free the slaves? Dealing with the moral dimensions of traditional coursescan, with time and practice, become second nature for the subject matter teacher. I watched a Cluster School English teacher move deftly from a psychological analysis of the doctor in Farewell to Arms into a spirited exchange of views about whether a doctor should try to save lives in a war he feels is unjust

	ENGLISH		ETHICS
1	Objectivity in the study of literature	The American Murder in the Cathedral	Objectivity in the study of Ethics
2	Morality and literature	Saint Joan A Man for All Seasons	Literature and morality
3	Point of view *(angle of narration)*	The Great Gatsby Great Expectations	Individual differences — *the place of conscience and feeling in moral decision-making*
4	Inner group relationships in the plays and novels	King Lear Death of a Salesman	Inner group considerations in life
5	Mythology in literature	To Kill a Mockingbird The Stone Angel	Mythology of 20th-century North America — *and the need for examining it in a larger context*

Taken from English and Ethics by Johan Aitken (1976).

Chart 2: Ultimate Life Goals and Literature



Note In order to facilitate thoughtful discussion and writing, each work is considered in connection with two ultimate life goals only, though, of course, most works are relevant in several areas.

or refuse to cooperate with the war effort in any way.

One clear advantage of the going the work-with-what-you've-got route is that you can begin tomorrow to do values education. A disadvantage is that values may end up getting short shrift, less than the attention they deserve and less than they would receive if a new course in ethics were established or an effort made to practice the democratic values we preach in the way we run our schools.

5.0 THE VALUES ANALYSIS OR COGNITIVE-DECISION-MAKING APPROACH

Another approach to value education with a strong philosophical bent is values analysis, sometimes called cognitive decision-making. This approach is clearly presented by Robert Hall and John Davis in their recent book, Moral Education in Theory and Practice (1975). The main objective of values analysis is to help people learn a rational, step-by-step process for making moral decisions.

Hall and Davis contrast values analysis with the moral dilemma approach, which typically tries to get a group to divide over which of two courses of action should be followed and then to debate the reasons for and against the opposing positions. While acknowledging that this "conflict strategy" may spark interest and animated discussion, Hall and Davis worry that such an approach may give students the impression that moral decisions are something people argue about rather than reason through. "Philosophers do not normally recommend adopting moral positions first and defending them later; they usually suggest that all possible consideration should be given to an issue prior to making a decision" (Hall and Davis, 1976, p. 144).

The steps involved in "giving all possible consideration" to a value issue before reaching a decision are illustrated by the following example from Hall and Davis' book:

1. Statement of the case. The owner of a store catches a group of young boys stealing candy from his store. They admit they have been stealing for quite a while. What should he do and why?

2. Finding the alternatives. In pairs, small groups, or as a whole class, students list all possible courses of action open to the protagonist. One eighth-grade class, for example, said that the store owner could tell the boys' parents, call the police, ask them to work for what they had taken, threaten to tell their parents if they do it again, or spank them and send them home.

3. Calculating the consequences. Students next try to answer questions such as: What is likely to happen as a result of each possible course of action? How will all the parties in the situation be affected? In the storekeeper story, what is likely to happen if the boys' parents are told? If the police are told? And so on. The goal here is to help students develop a moral point of view by

considering the short and long-range implications of their moral decisions.

4. Socratic inquiry. At this stage of the analysis, the teacher asks -- or the students ask themselves -- questions such as:

* What are the best reasons for and against the various courses of action? Why are these the best reasons?

* Is the proposed course of action one that the student would think best regardless of who he was in the story? For example, if he thinks the store-keeper should go to the police, would he consider that solution best if he were a parent of one of the boys?

* What is the principle underlying a proposed decision, and would the student apply the principle in a consistent way in a slightly different situation? What if the storekeeper knew the parents personally? What if the stolen goods were more valuable than candy?

* Is the recommended action consistent with the student's ideals -- both for himself and society? In the stealing story, Hall and Davis suggest, one might consider the difference between a storekeeper who would take the time to talk to the boys' parents about the problem and one who would deal with it as quickly as possible by calling the police. Which kind of world would students rather live in?

* Is the students' decision about this moral problem going to be consistent with other values they hold?

5. Making the decision. Only after considering all possible courses of action, their consequences, and the values implicit in each alternative, does the student finally write down his personal decision about how the problem should be solved.

Hall and Davis also recommend "moral concept analysis" -- a way of sharpening students' rational thinking skills by exploring in depth the meaning of notions such as "lies," "loyality," "responsibility," "courage," "cheating," and "conscience." They give an example of an actual discussion with a group of junior high-school students that began with the question, "What is a lie?" The ensuing analysis of that concept lasted for three periods, raising questions such as, What is a "white lie"? Why are white lies considered okay? Is it all right for parents to lie to their young children about things like Santa Claus and the Easter Bunny? Is withholding information -- not telling an adopted child that he is adopted, for example -- the same as lying? Is it a lie to give wrong information that you honestly think is true? Would it be wrong for a girl to make up an excuse for why she couldn't go to a dance with one boy because she really hopes to be asked by another? Would the United States govern-

ment be justified in lying to Congress about the existence of an American missle base outside another country because the base would be useless if it became public knowledge?

The values analysis or cognitive decision-making approach clearly has much to recommend it. A certain depth of moral reasoning is built right into the task; hence getting good-quality thinking is less of a hit-or-miss proposition. Another appealing characteristic of values analysis is the ease with which it can be incorporated into other approaches to value education. Tom Jones, for example, has developed a battery of moral dilemmas that use the values analysis strategy of considering all possible options open to the protagonist and the consequences of each before making a decision as to how he should act. Community meetings in democratically run schools might achieve a more consistent quality of group decision-making by using some form of the values analysis approach -- insuring that a good range of proposals get on the floor and get a full and fair hearing.

6.0 VALUES CLARIFICATION

The most widely practiced approach to value education in this country is values clarification. Most commonly identified with the work of Louis Raths (1966) and Sidney Simon (1972), values clarification is also the approach taken by dozens of other published materials (see Superka, 1976, for some of these).

The starting point for values clarification is the belief that most people don't think very much about what they value, and that they would lead more satisfying lives if they did. Like every other approach I've described, values clarification comes down strongly on the side of more thinking about values. Values clarification also gives high priority to closing the gap between values and action. It recommends a 7-step valuing process:

1. Choosing from alternatives -- discovering, examining, and choosing your values from available alternatives.

2. Choosing thoughtfully -- weighing alternatives before choosing by reflecting on the consequences of each.

3. Choosing freely -- rather than choosing because of fear of pressure from external forces.

4. Prizing -- cherishing the values one has chosen.

5. Affirming -- making public statements that let others know what you value.

6. Acting -- living in accordance with your chosen values.

7. Acting repeatedly over time -- establishing consistent patterns of behavior based on your chosen values.

One values clarification exercise asks students to use these 7 steps as criteria for evaluating a value position they hold. Take, for example, the recent presidential election. A class of students could have been asked if they selected their preferred candidate from a range of alternatives, choosing freely and weighing the consequences of each choice. Did they prize their choice? Affirm it publicly? Act upon it consistently?

Another well-known values clarification activities asks students to divide a diagram of a coat of arms into six large spaces and make the following entries:

1. Something you are very good at and are struggling to get better at

2. A value about which you would never budge

3. Your most significant material possession

4. Your greatest achievement of the last year and your greatest setback

5. What you would do for a year if you were guaranteed success in any undertaking

6. Three words you'd like people to say about you if your life ended today.

Students then gather in small groups to share their coats of arms with each other.

There are dozens of other values clarification strategies -- values continua, listening techniques, rank ordering, sentence completions, interviews, personal journals, small-group games, self-contracts for personal improvements, to mention only some of them. The VC people deserve credit for bringing variety and imagination to values education methodology. They also point to "over 35 studies which indicate that values clarification can lessen apathy, enhance self-esteem, reduce drug abuse, improve student learning, and contribute to other laudable goals" (H. Kirschenbaum, in Moral Education Forum, 1976 -- for a review of the research see Kirschenbaum's Current Research in Values Education, 1975).

Why, then, has values clarification caused such a stir in some communities and academic circles? Most of the controversy stems from the charge that the approach is relativistic. In rejecting traditional moralizing, Simon has said that "values are relative, personal, and situational." To a lot of people, that means "Any values are okay as long as you clarify them." Howard Kirschenbaum, a colleague of Simon, has rejected this charge, pointing out that there are non-relative moral principles implicit in the values clarification process. My right to value my property limits your right to value stealing it. If all persons are free to choose their

values, then all persons are thereby restricted to values that do not infringe on the values of others.

A Kohlbergian would say that people's values will inevitably conflict in a pluralistic society, and that students need to develop increasingly adequate ways of thinking (moral stages) about how to resolve such conflicts fairly. Recently Anne Colby, on staff at Kohlberg's Center for Moral Education, has made an effort to build some bridges across the well-publicized gap between the moral development and values clarification camps. In a thoughtful article for the Harvard Educational Review, (1975), she points out both the similarities and the differences between the two approaches:

Similarities:

1. Both values clarification an moral development are cognitive approaches, focusing on the student's thinking about values.

2. Both are concerned with increasing the adequacy of students' thinking about value issues.

3. Both are concerned with promoting consistency between value judgments and action.

Differences:

1. The two approaches evaluate adequate thinking differently: Values clarification regards valuing that considers alternatives and consequences as better than valuing that does not, while Kohlberg goes beyond that to say that moral reasoning at higher stages is better than reasoning at lower stages.

2. Kohlberg deals only with moral issues, whereas values clarification frequently deals with non-moral values as well (e.g., "What do you like to do on a Saturday?").

3. Whereas values clarification asks "would" questions (e.g., "What would you do if your best friend were pushing heroin and asked you to keep quiet?), the moral development approach asks "should" questions as well (e.g., "What should you do if your friend is pushing dope?").

4. Whereas values clarification advises against asking students to justify their chosen values (beyond meeting the seven criteria), the Kohlberg approach asks students to justify their position in order to stimulate the development of their moral reasoning.

My own view is that the values clarification and moral development approaches meet different needs and can profitably be used by the same teacher. Values clarification is aimed largely at helping students know themselves and communicate who they are to others. It has much potential for both increasing self-esteem and building a sense of community in the classroom -- a good foundation for any

other kind of moral education. Kohlberg's strategies are aimed at helping students not only clarify but also develop their values -- by examining them critically from a moral perspective. Values clarification, like Beck's ultimate life-goals approach, will do more than Kohlberg's approach to help a student get his or her life in order and chart a meaningful course for the future. Kohlberg's methods will do more to equip a student for moral problem-solving in the social arena.

7.0 ACTION LEARNING

> There can be no daily democracy without daily citizenship. If we do not exercise our civic rights, who will? If we do not perform our civic duties, who can? The fiber of a just society in the pursuit of happiness is a thinking, active citizenry. That means you.
>
> -Ralph Nader

I like to call this last approach to value education the Ralph Nader approach. Like some of the other approaches, "action learning" emphasizes that learners need to act upon their values. Unlike some of the other approaches, action learning doesn't leave this to chance. It builds the action in. Moreover, it is unique in making use of the community outside the school -- the real world -- to give students the opportunity to become the kind of activist citizens that Nader correctly says a healthy democracy demands.

The six steps in the action learning approach (developed by Anna Achoa and Patricia Johnson, described in Superka, 1976) are as follows:

1) Becoming aware of a problem or issue: Help students become conscious of a problem troubling others or themselves.

2) Understanding the problem or issue and taking a position: Help students to gather and analyze information and to take a personal value position on the issue.

3) Deciding whether to act: Help students to clarify values about taking action and to make a decision about personal involvement.

4) Planning strategies and action steps: Help students to brainstorm and organize possible actions; provide skill practice and anticipatory rehearsal.

5) Implementing strategies and taking action: Provide specific opportunities for carrying out plans either as individuals working alone or as members of a group.

6) Reflecting on actions taken and considering next steps: Guide students into considering the consequences of the actions for others, for themselves, and in relation to the problem. Also, guide students into thinking about possible next steps.

Superka describes the application of these steps in an illustrative action learning project:

> In a discussion of community problems, assume that students have expressed a concern about living costs for the poor. The teacher guides students in converting their expressed concern into a workable action problem by encouraging actual diagnosis of the real-life situation of the poor in their own community. For example, students might be asked to gather data through field research on the similarities and differences in merchandise and credit costs between low-income and middle-income neighborhoods. (See accompanying chart.)
>
> After comparing and contrasting differences on specific items such as radios and vacuum cleaners, the students discuss their results and formulate value questions. (Consider that, at this phase in the valuing process, learners are employing the methods of value analysis.) Once value questions have been generated, students employ value clarification techniques to discover their own positions on those questions.
>
> Next the teacher assists students in devising feasible action projects consistent with the value positions they have taken. For example, if students decide after investigation that price and credit differences in different neighborhoods are wrong, they might be encouraged to consider possible action alternatives to alter the situation. They might come up with alternatives such as these: (1) write and distribute a community "Buyer's Guide" describing product values and the cost of credit; (2) inform the neighborhood of legal assistance office and inquire about the procedure for filing a class action suit against the store or finance agent; (3) write letters of complaint to local news media and government officials. They would then judge these action alternatives according to their feasibility and appropriateness -- a process requiring further value judgments. Once an action alternative is selected, students could proceed with planning and implementation.

Are action learning projects like this really feasible? Let me give you some real-life examples, taken from the book The Greening of the High School (1973):

> Last year, high school students throughout the state of Connecticut made a study of food prices. They developed questionnaire and survey techniques, taught housewives and others how to use them, got the information, keypunched data cards, ran them through a computer (with help of programmers at the Yale computer center), and published the results. The work was done under the auspices of the

Chart 3: Sample Action Learning Project

Credit Practices*

To compare credit practices in the two neighborhoods, decide on a specific item (such as a color TV) and "shop" for it at a store in each neighborhood. Request to take home an unsigned contract or information about the store's credit program or finance company contract.

Evaluate the contract or information to determine what happens if you fail to make a payment. Place a check mark in the appropriate column if the answer is yes.

	Store in Low Income Area	Store in Middle Income Area
Will the item be taken from you?		
Must you pay the return charge?		
Will you forfeit all payments made up to that time?		
Will you be responsible for the unpaid balance?		
If the item is resold for more than the unpaid balance, can the store refuse to give your money back?		
Will you be responsible for any defect or damage to the item?		
Could the seller collect part of your wages?		
If the contract requires a co-signer, will he be liable for the debt?		
Could your property, or that of your co-signer, be taken and sold to pay toward the obligation?		
If a second item were added to the first contract, could the first item be taken if you miss payment on the second?		
If you complete payment before the due date can the store refuse to refund part of the finance charge?		
Does the contract contain a confession clause?		

*From Jones 1971, p. 27. Reprinted I

Connecticut Citizen Action Group, the first state group to be affiliated with Ralph Nader's national Center for the Study of Responsive Law.

In another major activity of the past year, 500 students from the state's cities and rural areas came together and said they wanted to do something about the environment: not simply water and air pollution, but the urban environment and occupational health and safety. After three months in regional workshops, they wound up with a report from Connecticut high school students -- an "Earth Platform" -- demanding that election candidates address themselves to it. Their "Platform " in fact became a subject of debate in the campaign.

This year, students have chosen to focus on getting bills through the state legislature. One such bill calls for imposing a deposit on throwaway containers, in order to push for returnables and reduce the solid waste problem. Another calls for the use of highway funds for the establishment of state-wide bicycle paths.

These activities are self-initiated. Students select the issues they wish to focus on and work with adults as advisors and resource persons. But they call the shots. They locate the resource people, they decide who their adult advisors will be, and they take it from there.

Superka recommends Fred Newmann's new book, Education for Citizen Action, to anyone who takes the idea of civic responsibility seriously enough to give students the chance to develop some. Let me state my own conviction that some kind of action learning component, tailored to the local situation, is a vital component of moral and civic education in a democracy.

8.0 RECOMMENDATIONS

I would make the following recommendations to any school ready to go forward with some kind of program in values/moral/civic education.

1. Go slow. Get a group of people together to study the options. Get Superka's Sourcebook and some of the other resources I've mentioned here. Involve administrators, teachers, parents and students -- if possible in an ongoing study group. Find out how people feel about moving ahead in this area -- where does the strongest felt need lie? Start there. What do people feel most ambivalent about? Postpone those approaches for later, if at all.

2. If possible, bring in people who have worked with one or another approach for an introductory workshop. If you

can, find local resource people with practical experience in this area. Involve students and parents in these sessions as well as teachers and administrators.

3. Form a "Task Force for Value and Civic Education" in your school that will take the leadership responsibility for developing and implementing a program (It's important to choose a title for your effort that is both honest and least likely to arouse unnecessary anxieties).

4. Allow for individual differences among teaching staff. Don't expect everyone to get involved in the same way or to the same extent. Provide for different forms of involvement. Some people may wish to experiment with fleshing out the implicit ethical dimensions of a course they teach, others to use formats like moral dilemma discussion or values analysis, others to team up and launch an action learning project. Try to draw the boundaries wide enough to allow for diversity and autonomy on the part of participating staff.

5. Steer clear of highly controversial material, especially in the beginning stages. Value education can be relevant without taking on abortion, sex, or mercy-killing. Build a base of support and understanding first.

6. Build in a "support system" for teachers and other staff undertaking value education. This is crucial. A good support system includes:

   * On-going inservice training.

   * People working in pairs or four's -- planning together, visiting each other's classroom, giving each other feedback, comparing experiences, and so on. This kind of teaming is vital for morale, sustained interest, and development of teachers' new skills.

   * Time to talk about what's happening. Look at the school schedule. When can teachers sit down to talk about what they're doing? How can people be freed up to visit each other's classes? Can the week's schedule be arranged more efficiently to allow more time for planning, sharing of ideas, and inservice training? I know of one high school that, by consolidating teachers' free periods, worked out a schedule such that each school department is free for a different full day each week. Do teachers have to play cop at study halls? One school, moving in the direction of greater student responsibility, has adopted an open-campus policy during study hall time -- students are free to go where they choose. Can faculty meetings

periodically be used for small and large-group discussion of value education? The importance a school attaches to this area of students' development will show clearly in time spent talking about it, and this will be reflected just as clearly in the effort that teachers invest in the classroom.

7. Don't get locked into one approach. Students aren't one-dimensional, and no one theory or method will meet all of their needs. Students should be able to debate moral dilemmas. They need to be able to make moral decisions based on rational values analysis. They need to be able to clarify their personal values and life goals. They need to be able to participate in democratic group decision-making. They need to be competent and caring enough to take action to help remedy real social problems. And to do all this they need basic human relations skills like communicating effectively. Students need all of these things, and no single approach will do it all. While I would urge schools to start small and initially adopt strategies that seem likely to gain the widest acceptance, I would urge them just as strongly to map out long-range goals that call for a comprehensive, integrated approach to moral, value, and civic education that responds to the true scope of the challenge before us. To do less will simply fail to meet the need.

8. Emphasize the "non-debatables." In this movement, as in others, people tend to focus on what divides them rather than on what unites them. Despite our country's pluralism, there are plenty of values that cut accross ideological differences and afford a broad base for doing what I've been talking about. Everybody wants students to be able to think rationally about moral issues. Everybody wants students to be able to communicate their views to others. Everybody wants people who know what it means to be just and who can solve problems in such a way that everybody feels they've had a fair shake. Everybody wants people who act on what they value instead of saying one thing and doing another. Everybody wants people who care enough about other people to do something to make their community a better place to live for all its citizens. Certainly there are differences over particular ways of translating these broad values into specific educational programs, but the common ground is real enough. As a practical working strategy, it's time to emphasize the shared, bedrock values that provide the legitimizing foundation for public education in this area.

9. Avoid hypocrisy. Don't ask students to discuss a fair way to settle a hypothetical moral problem and then ride roughshod over their rights the rest of the time. If you're a principal, don't ask your teachers to do serious value education inside their classrooms while

you run your school like a boot camp. It's the old story of practicing what you preach. Students should be involved in helping to make classroom and school rules, in providing input into the curriculum, and in setting educational goals. Teachers should be involved in democratic decision-making about matters of school policy, and should be treated by the chief administrator of the school with as much respect for their rights and dignity as persons as they are expected to show to their students. Kohlberg found that he couldn't change inmates in New England prisons by holding isolated moral dilemma discussions. The way the prison was run, the way it functioned as a social institution, had to be changed. The total moral climate is critical. So it is with schools, if we want the moral lessons that students learn to be more than sterile academic excercises.

8. My final plea is not to wait until secondary school to start value education. Later is always better than never, but sooner is better than later. In our own work at Project Change (see Lickona, 1977, a & b), we have focused on seven strategies teachers can use to promote moral development in the elementary classroom: creating a sense of community among students, conducting daily class meetings, fostering cooperative learning, giving students real responsibilities (including some responsibilities for each other's learning), using a fairness approach to discipline, teaching the specific interpersonal skills necessary for positive social interactions, and observing and documenting individual children's social-moral growth. It sounds like a tall order, and it is. But teachers who take it on say they'd never go back to the old way. For one thing, education for moral development can make classrooms nicer places for everybody to be. Teachers and kids are on the same side, pulling together toward common goals. Discipline, for example, becomes the accepted responsibility of the whole class, not the monkey on the teacher's back.

To paraphrase the old saw, where there's a way, there's a will. I hope I've convinced you that there are many sound ways to go about educating people who can lead personally fulfilling lives and help build a good and decent society. All we really need, it seems to me, is the will to do the job.

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